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A TRUE
ACCOUNT
OF
The Proceedings,

Sence and Advice of the People called
QUAKERS.

At the Yearly Meeting of Faithful Friends and Brethren,
begun in *London* on the 28th of the 3^d month, 1694.
and held by Adjournment unto the 11th of the month
following, In order to put an end to the Divisions and
Differences among some of the People called *Quakers*
in *America*.

To which is added,

An account of the *Proceedings* of the Yearly
Meeting at *Burlington*, relating to the said Differences;
shewing the Dis-harmony of the two
said Meetings.

As also,

Some Queries to that Party of the Yearly Meeting at London, who gave the aforesaid Judgment.

A TRUE

ACCOUNT

OF

The Proceedings.

Done and Advice of the People called

QUAKERS.

At the Yearly Meeting of Friends, British and Foreign, which began in London on the 18th of the 1st month, 1804, and held by Adjournment into the 1st of the month following, in order to put an end to the Disunion and Differences among some of the Friends of the Yearly Meeting.

It was

To which is added

An account of the Proceedings of the Yearly Meeting, together with the Minutes of the Yearly Meeting, showing the Disunion of the Friends of the Yearly Meeting.

Some Quakers to the Yearly Meeting in London, who gave the following

TO THE
R E A D E R.

Friendly Reader,

THE following account of the People called Quakers is recommended to thy Impartial Judgment, wherein thou mayst find a Party of them of the Yearly Meeting at London, are proved guilty of endeavouring to Cloak and cover the Antichristian Errors, and persecuting Practices of their Apostate Brethren in Pensilvania, as will further appear by these following Queries, given forth by an offended Christian Quaker, against the partial proceedings of Six Days Controversy, and their False Judgment.

Prov. 17. 15. He that Justifieth the Wicked, and he that Condemneth the Just, even they both are Abomination to the Lord.

Robert Hannay.

ERRATA.

Page 3. line 19. for *impatiently* read *in patiently*.

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 ACCOUNT
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 Sence and Advice of the People called
 QUAKERS.

At the Yearly Meeting of Faithful Friends and Brethren,
 begun in *London* on the 28th of the 3^d month, 1694.
 and held by Adjournment unto the 11th of the month
 following, In order to put an end to the Divisions and
 Differences among some of the People called *Quakers*
 in *America*.

W Hereas by Agreement of this Meeting, all *Epistles* directed
 to this Meeting, should be read openly therein; and there-
 upon some *Epistles* from *America*, being read in course, in which the *dis-*
ferences between *Geo. Keith*, and others were mentioned, and
 upon Notice thereof given him, he came into the Meeting and
 desired to have a Paper Read, and to be heard in his own defence;
 B which

which the Meeting tenderly condescended unto; and whereas the said *Geo. Keith* did before that, in the publick Meeting of the Brethren belonging to this yearly Meeting, openly and tenderly signify his earnest desire of Union, and that he might not be cast off, and that the Breach might be made up, and that he would rather lay down his Natural Life, then it should not be made up; with other Expressions of the like Import, which did tenderly affect many Brethren; and also his open confessions in divers Meetings to the power and presence of God amongst us, and with our Ministry.—And also there being a General sense in this Meeting, of a great and tender Compassion (as well as condescension) in the bowels of Jesus Christ, with earnest Breathings and supplications to God, both with Regard to *Geo. Keith's* help and preservation, and also with great respect to the peace of the Church of Christ, and prosperity of the holy Truth, and great work of the Lord God in our day, and the honour of his great and glorious Name, and our Christian Reputation, as a Chosen people gathered by his divine Power and Goodness to shew forth his praise in our Age and Generation; and to Remove and prevent Reproaches and Scandals, that tend to affect us, to our sorrow and Grief, as a Christian Society and People; that the Mouth of Iniquity may be stopt, and our Enemies, that seek occasion to blaspheme the holy Truth, and reproach us, may be confounded by the great power of the Lord our God, for his Name and Truths sake, which we are deeply concerned and Zealous for.

And we understand the Christian care and tender endeavours of our Friends and Brethren here in *London*, hath not been wanting, since they heard of the Divisions, by Friendly and tender Advice, in the Love of God, in their Epistles, in order to stop and Remove this Unhappy difference, and to Reprehend these unsound and Erroneous Expressions, and shew their dislike to these heats that have been among some of them, Exhorting them to Brotherly Love, and Christian Tenderness, and Warning them against Separation, or that Spirit that would lead thereto, and expose the same to Reproach.

This Meeting also taking tender Notice of the Request of our Friends and Brethren of the 6 weeks Meeting in *London*, for this Meeting to be concerned, in order to hear and end the said differences, which they had in part heard before, but had not opportunity to hear fully : It was thereupon, in Brotherly Love, assented unto by this Meeting, that as many Friends and Brethren of the six Weeks Meeting as were formerly deputed by the six Weeks Meeting ; and all other Members of the same Meeting that should desire it, might be present and Assistant with this Meeting, for the good ends aforesaid. And this Meeting agreed, that after all the other publick affairs should be over, as many Members of the yearly Meeting as could attend the service, together with all publick faithful Friends that are free, should Remain and continue the yearly Meeting, to hear, judge and determine, and endeavour to Quiet all the differences between *Geo. Keith* and others concerned therein.

Proceedings thus far agreed to by this Meeting, in order to a full hearing of *Geo. Keith* and others concerned in the said differences, much of six days were spent, impatiently hearing the said differences, so far as they were related, or made out unto us, both by the publick Reading of several Printed Books and Papers from *G. K.* and his Friends, relating to the differences, particularly one book, intituled, *A True Copy of Three Judgments*, &c. another, intituled, *The Plea of the Innocent*, &c. another, intituled, *Some Reasons and Causes of the late Separation*, And also by *Epistles, Papers and Certificates* (from many concerned on both sides) out of *America*, besides the great Patience of this Meeting towards him, in frequently hearing him in his *Defence and Complaints, Allegations and Arguments* ; as also in divers passages both by *G. K.* with his Friend *Tho. Budd* ; And *Sam. Jennings* with *T. Duckett*, on the other side, were several times patiently heard Face to Face, insomuch that *G. K.* divers times acknowledged the *Moderation of the Meeting*. The foregoing Causes and Reasons, *How this Meeting came to be concerned in this Weighty Affair*, together with the manner of Proceedings, thus far being sincerely related, we proceed likewise to give the true Sense, and Christian Advice of this Meeting thereupon.

Concerning the Printed Books from G. K. and others of his Friends, relating to those Differences and Divisions in some parts of *America*, it being proposed to this Meeting, *That Friends concerned might singly declare their Sense* ; which they had liberty freely to do in the Fear of the Lord, whose Power was over the Meeting. Thereupon many Weighty Testimonies were given in great Fear and Tenderneſs of Spirit, *That the expoſing the Differences in Print to the World, to the View of our Enemies, both in America and Europe, hath been of great diſſervice to the Truth, and given great occaſion of Offence and ſtumbling to many, and of great Sorrow and Grief to us, and many Faithful Friends, opening the Mouths of our Adverſaries, Profeſſors and others, to reproach the Truth and Friends thereof.* And it's the clear and general Senſe of this Meeting, That G. Keith, and the reſt therein concerned with him, were not acted in God's Wiſdom and Counſel therein, and that they ought to have had more regard to God's Glory, and the Reputation of our *Chriſtian Society and Profeſſion*. And altho it appears that ſome few perſons have given Offence, either through *Erroneous Doctrines, unſound Expreſſions, or Weakneſs, Forwardneſs, Want of Wiſdom and Right Underſtanding* ; yet the ſpreading thereof in Print, and in that aggravating manner as they are, and ſending them over into *England*, and other parts of the World (unconcerned in the differences) appears not to be in God's Peaceable Wiſdom, nor conſiſtent with the good Order of Truth among us, ſince we were a People. And therefore it is the tender Advice and Counſel, That G. Keith ſhould either call in theſe Books, or at leaſt publiſh ſomething Innocently, and effectually to clear the Body of the People called *Quakers*, and their *Ministers*, from thoſe Groſs Errors charged on ſome few in *America* ; and retract the bitter Language in them, ſo far as he is concerned, which ſeems to have too much appeared in ſome few particular perſons on both ſides, thereby giving occaſion to Truth's Adverſaries to aſperſe us, and to look upon the *Quakers*, rendering *Reviling for Reviling* one againſt another ; which is of an ill favour, and to be remov'd by God's Power and Truth, and the Root and Spirit thereof, in whomſoever it is.

And as to the Separation among Friends in *America*, ariſing from the

the unhappy *differences*, and the dividing some Meetings there; It hath been, and is to the great reproach of Truth and Friends, and dishonour of our holy Professions, and hinderance of Truth's Prosperity, and the great Grief and Trouble of Faithful Friends, both in *England* and other parts of the World. And how far soever *G. Keith* hath been concerned therein (which the general Sense of Friends here is, doth lye at his door;) He ought now sincerely to use his utmost Endeavours, and Interest with his Friends concern'd, to *remove it*, and to help forward a Re-uniting and Amicable composition for the holy Truth's sake, and the Clory of God, and Peace of his People.

And wherein *G. Keith* apprehends himself injured, or aggrieved by any particular persons, he ought to exercise a Spirit of Forgiveness, as he would for Christ's sake be forgiven of God and his People, accordingly as he himself has sometimes openly declar'd. And we desired the same in all others concerned towards him, as in relation to *personal Injuries or Offences*.

And as concerning those few late Magistrates (professing the Truth) concerned against *G. Keith*, in their *Sessions-Proceedings*, and *Order of Sessions* published against him, and in their fining him, and some few others (professing the Truth) about words of *Reflection*, or such like; It is the Sense of Friends, That *G. Keith*, and others with him, had been, and were under an *hour of Temptation and Provocation*; And those Magistrates concerned, did too much let in the *Provocation over them*, and did too highly resent *Reflection*; and it had been better they had not medled with it, but quietly have born it, and passed it by; and had they kept in the Wisdom of God, these things might have been prevented. There appears to us to have been too much height of Spirit on *both sides*, and *both* had need to be deeply humbled, both *Provokers and Provoked*. Tho the Legality, or Illegality of the Proceedings, according to Men, it appears not proper for this Meeting to meddle with, howbeit the Book of the Printed Trial of the Proceeding, where *Quakers* are represented to persecute *Quakers*, has done great hurt in this Nation, and other parts, and occasioned great Reproach upon the said People in this Nation, whereby many of our Enemies insult over

us, as if we were a People swayed by a persecuting Spirit, saying, *We knew what the Quakers would do if they had power in their hands.* And therefore Friends ought to be cleared from that Reproach; howbeit the said Book appearing scandalous in divers parts of it, Inquiry was made in this Meeting, who was the Author and Owner of it; and G. Keith disowned it to be his; but he owned that part of it which concerned his Trial, and T. Budd said, *he was not willing to discover the Author's Name.*

Therefore our Sense is, *That the Publishers of that Book (if they profess Truth) should call it in, and condemn its publication, and sending it over hither, to our great Reproach, and Injury of the Truth and people of God.*

We understand from divers Epistles and Testimonies from many of our Friends in *America*, corresponding with us in Brotherly Love, That they appear to be in a Spirit of Love, and of a sound Mind and Judgment in the things of God, in the Faith of Christ, and principle Doctrines of Christianity; and particularly, besides other Epistles, we observe one bearing date the 17th of Month 4. 1692. signed with near 30 Names, from a Meeting of Ministering Friends, wherein they do appear sincerely to believe and confess their Faith in Christ, according to the Scriptures, both as to his Conception, Birth, Life, Sufferings, Miracles, Death, Resurrection, Ascension, and Intercession; and that all he did and suffered, was to compleat our Redemption; and that they expected Salvation by no other Name than by the Name of Jesus, to which every knee shall bow, and Tongue confess; and that of the Resurrection and General Judgment, they believe them according as they are declared in Scripture. Thus far they. Nevertheless, if there be any such Gross Errors, False Doctrines, or Mistakes, held by any professing Truth in *America*, as are either against the Validity of Christs Sufferings, Blood, Resurrection, Ascension, or Glory in the Heavens, according as they are set forth in the Scriptures, or any ways tending to the denial of the Heavenly Man Christ; such persons ought to be diligently instructed and admonished by Faithful Friends in those parts, and not be exposed by any to publick Reproach; and where the Error proceeds from Ignorance, and darkness of their Understanding, they ought

ought the more meekly and gently to be informed. But if any shall wilfully persist in Error, in point of Faith, after duly informed, then such to be further dealt with according to Gospel Order, that the Truth, Church and Body of Christ may not suffer by any particular pretended Member, that is so corrupt.

It was very observable in this our solemn Meeting, that G. Keith, in order to remove some scruples, that might be in the Minds of some concerning his belief, or Doctrine about the Sufficiency of the Light within, did voluntarily Declare in these words, *viz. I know no man upon the face of the Earth, that professes a Belief of the Sufficiency of the Light within to Salvation, more than I profess or hold, and have always professed since I came among Friends, viz. That the Light within, being God, the Word and the Spirit in every Man, is sufficient to Reveal to every Man all that is needful to his Eternal Salvation.* Which Confession did appear to have a tendency to the Satisfaction of the Meeting in that respect; and it is earnestly desired, and tenderly advised by this Meeting, that G. Keith have a tender regard to our Antient Testimony, for the Sufficiency of the Light, the Word or Faith, the Immortal Seed and Spirit of Truth within, and to the plainness and simplicity of the Preaching of it from the beginning, whereby many have been turned to God; which Testimony and Ministration the Lord hath signally blessed and prospered by his power and presence; for the Gathering, confirming and Building up of many thousands of his People, in the most holy faith; Whereof there are many Living Witnesses yet Remaining.

Also this Meeting, in true and tender Love, for Christ's sake, desire and admonish the said Geo. Keith (and even for the peace of his own soul) to watch against his Human Infirmary, and Weakness appearing therein, and against such passionate Behaviour, as thence appeared divers times in this Meeting, to the trouble and Grief of many Antient and faithful Friends; and humbly to Wait upon God, to feel his power, to subdue his own Passions, and to be very Watchful against the same, and against the Enemy that takes Advantage thereupon to hurt him, or at any time to hurry him into disorder of Spirit at unawares; which we pray God make him truly sensible of, and watchful against, for his own Inward peace, and for Good Example and behaviour in the Church of Christ. Howbeit, we do declare, that the said Geo. Keith did divers times openly acknowledge his Passions, Weaknesses and Infirmities; so that this Meeting did the more Exercise Compassion, Charity and Patience towards him.

And this Meetings tender Advice to G. Keith also is, to live in Peace and Charity among Friends and Brethren here in this City, Nation, and

and else where, and to avoid all publick and apparent Reflections upon Ministring Friends, or their Ministry; and likewise all Ministring Friends to forbear the like towards him, that no occasion of stumbling or Reproach may be given thereby, nor any Brother Hurt in his Testimony. And as *G. Keith* shall approve himself in Charity and Reconciliation with Friends and Brethren here in *London* and elsewhere, they are desired accordingly to be tender and kind to him, as he sincerely approves himself to be a Man of Peace and Charity towards all, and Answers our Christian Advice herein.

And lastly, This our Solemn Meeting, in the Name and Power of our Lord Jesus Christ, doth Exhort and Charge all them that have separated, to meet together with other Friends, in the Love of God, and humbly to wait for his Power to Repair the Breach, Reconcile and Reunite them in his tender Love, and earnestly Supplicates the God of all our Mercies, to remove all Prejudice and Offences out of their Minds, and to Effect this good End, which our Souls have deeply, and in great Humility and Brokenness of Heart, Travelled for in this Meeting, and are still in a Travel for, that the great Reproach may be removed, Gods Truth Exalted, and his Churches Peace Restored and preserved.

And if any man think himself a Prophet, or Spiritual, let him acknowledge, we have the Mind of Christ in these Matters, to whom we Recommend you, and in whose Love we Salute you all.

The God of Peace be with you, and bruise *Satan* under your Feet.

*Signed on behalf of the said Meeting }
and their Appointment.*

By *Benj. Bealing.*

*Some Queries to that Party, or Faction, of the
Yearly Meeting at London, who gave the a-
foresaid Judgment.*

Friends,

I Being deeply sensible of the renewed burthens, and afflictions, and grief of Spirit, which your Paper of *False Judgment* will bring upon many Hundreds of the poor despised, persecuted Witnesses of the Crucified Jesus, in *Pensylvania* and elsewhere; I thought my self obliged in Conscience, to publish in Print the *Judgment* given forth by the Yearly Meeting at *Burlington*, against the Twenty Eight False Judges, together with these following *Queries*. By all which it will be discovered to all Impartial and Unprejudiced Readers, which of the Two Yearly Meetings were guided by the Wisdom and Counsel of God; and Infalible Spirit of Christ; the Judgment given by them of *Burlington*, or the other given by that Party or Faction of this Yearly Meeting at *London*, they being so Opposite and Contradictory, in matter of Fact, the one to the other, *viz.* That of *Burlington*, being signed by Seventy Friends of Known Integrity and Good Conversation, wherein there doth appear a more convincing Demonstration and Ground of Truth, that they were acted in, and by the Light of a tender Conscience, as Impartial and Unprejudiced Men, who had not set their Hands to any Papers of difference on either side. The other, *viz.* that Party of this yearly Meeting at *London*, giving Just Cause of Suspicion that they were not acted by the Counsel of God, as partly appears by their refusing to set their Hands to their own Judgment, when much importuned thereto by us, but too Pharisee-like, laying that heavy burthen upon the Back of their Hired Clerk, which they *themselves* would not touch with one of the least of their Fingers, (so as to Sign it.)

Query I.

WHether that Party or Faction of this Yearly Meeting, have not discovered themselves to be too like unto their Persecuting Brethren in *Pensilvania*, by endeavouring to cover and lessen their Crimes?

Query II.

Whether it hath not been sufficiently proved that some of your Brethren in *America*, are guilty of holding such Damnable Errors and Doctrines of Devils, that no Protestant Society would tolerate? (If this you deny) the Letters and Papers Writ and Signed by their own hands which were read in your yearly Meeting, may be Printed to further Demonstrate, and prove the same.

Query III.

Why are you so partial as to order *George Keith* and Friends to call in their Printed Books, and not also to order *Samuel Jennings*, and his Brethren, to call in the false and rash Judgments given forth by them against *George Keith* and Friends, without any due Conviction, Hearing or Tryal, especially that of the twenty Eight Ministers, that being the rotten basis and foundation on which all the rest are built?

Query IV.

And how do you make it appear, that that part of your yearly Meeting, that have blamed *G. K.* and Friends, was led by the Spirit of Truth, and that yearly Meeting at *Burlington* that were unanimous in clearing *G. K.* were not led thereby, but by the Spirit of Error; unless ye will say that the Meetings in *America* have a dependance on the Meeting here, as *Samuel Jennings* openly affirmed to you in your and our hearing, and to erect to your selves a new *Rome*, or Metropolitan Church in *London*, which *G. K.* openly opposed in your and our hearing, saying, The Meetings in *America*, or any where else, had no more dependance on you here, than ye had on them; nor had ye any more promise of Infallibility annexed, or intailed to you, than any other Meeting of Friends; and *G. K.* blaming the word Dependance, *W. P.* bid retract that word Dependance, and call it Relation; to which *G. K.* replied, He did own all Meetings every where related one to another, but without any Dependance of one another, and did own our giving and receiving Advice to and from one another: but the Dependance of all must be upon Christ, on whom God hath Promised, *He will hang all the Glory of his Fathers House, and all the Vessels of small and great quantity,*

ity, (read *Iſa. 22. 24.*) and another of the Miniſters ſaid in his Declaration in one of theſe yearly Meetings, in your and our hearing, that this Meeting was the Mother of Churches, without having any check given him by any of you; but we believe that *Jeruſalem* above is that Mother of Churches, and not the yearly Meeting at *London*, nor any where elſe upon Earth.

Query V.

How could you lay the Separation on us, ſeeing *Thomas Lloyd* went away twice from the Monthly Meeting, and taking a ſhirt of the Meeting with him, and denying the Monthly Meeting to be a Meeting, and their Judgment to be a true Judgment, tho ye your ſelves cannot deny it to be a true and ſeaſonable Judgment. See a true Copy of it in *Reasons and Causes of Separation*. (pag. 10.) And ſeeing it was ſufficiently proved that *Thomas Lloyd*, and his party did firſt Separate from their Brethren, by leaving of the Bank-Meeting eight Months; and that the Publishing of the False Judgment of the 28, and their forcing the Reading of it in Monthly Meetings, againſt the conſent of many of the Principal Members of ſaid Meetings, did occaſion the dividing of the other Meetings.

Query VI.

Why ſhould you reſuſe to ſign your Paper of falſe Judgment, and lay it on your hired Clerk, who was moſtly abſent from theſe Meetings, and therefore extremely Ignorant of the matter of fact? Was it not becauſe you know that it was only a prejudiced party of you that are the Authors of it, and not the yearly Meeting; for it cannot be thought that all the Members of ſo ſolemn Aſſembly ſhould be ſo greatly blinded, as to conſent to the Publishing of ſuch a paper, that is ſo full of Errors and Miſtakes.

Query VII.

Why have you ſo readily and heartily received, owned and commended your Brethrens Scriptural Confeſſion of Faith, ſeeing it doth not appear they have Condemned their Antichriſtian Errors, and unſound Notions, which they ſhould have firſt done, before you had received them into Communion, and owned them Sound in the Chriſtian Faith; otherwiſe they may be ſtill guilty of theſe groſs Errors, notwithstanding their Confeſſion according to Scripture; for the Papiſts, as well as they, will confeſs in Scripture Words, but differ in the true Senſe of it, from ſound Chriſtians; ſomething of which will appear by the following Query.

Query VIII.

Why do you not tell your Brethren in *Pensylvania* what those Errors are which you reprehend, and would have them disown, seeing they were read to you in the Meeting, out of many of their own Manuscripts and Papers, signed by their own hands (as namely) that of *John Dellaval*, who charged G. K. of being guilty of Heresie, in denying a Fundamental Doctrine of the *Quakers*, his Heresie being, *That the Light within is not sufficient to Salvation, without something else*; G. K. meaning by that, something else, *the Man Christ Jesus*, &c. and *John Dellaval* defining Heresie by a *Popish Definition*. (not saying with all sound Protestants,) that it is repugnant to the Doctrine of the Holy Scriptures, (but to the Church) meaning his Brethren.

Also *John Humphrey's* saying, *He is grieved to hear some say, they expect to be Justified by that Blood that was shed at Jerusalem*; and further saying, *Is not this to divide Christ*; to use that Term *Christ within, and Christ without*, and divers other blasphemous Expressions of his read in your hearing.

Likewise *Jacob Tallnar* his charging G. K. with impious Blasphemy, and denying the Lord that bought him; for his saying in his Carechism, *That Death both Spiritual and Temporal was the Effect of Adam's Fall*; in which said Paper he positively asserteth gross *Antinomian* Doctrines and Principles, as that mens sins are forgiven them when Christ died on the Cross; and blaming G. K. for not giving all that belongs to *Christ without*; as others of his Parry blame G. K. for not giving all that belongs to Christ within.

As also the Record of their Monthly Meeting in *Philadelphia*, that clears *Thomas Fitzwater* of his charging G. K. of saying, *the Light [within] is not sufficient to Salvation, without something else*; with divers other Vile Errors and Blasphemies, contained in divers other of their Papers, signed with their own Hands; the Original Copies whereof were read at one of the said Meetings in your hearing.

Query IX.

Why are ye so partial, to leave out these Material, and very Necessary Words of G. K. his Declaration in your hearing, after he had said, *He believed that the Light within, being God, the Word and the Spirit, in every Man, is sufficient to reveal to every Man all that is needful to his Eternal Salvation*, viz. not excluding the *Man Christ Jesus*, his Death, Sufferings, &c. and Intercession, &c. from being jointly concerned in our Salvation; as also his telling you, *That the Faith of him, as he died for us, &c. is necessary to our Christianity and Salvation*.

Query X.

Why are you so partial, so to misconstrue G. K. his Godly Zeal and Earnestness, in defence of his Christian Testimony, calling it *Passionate Behaviour* in your Meeting; whereas ye take no notice not only of the greatly *Passionate Behaviour* of divers of you towards him, oft interrupting him in his Just Defence, and in divers of you speaking to him at once, nor of other divers gross Abuses he met with from some of you, whom he did prove manifestly had falsely accused him in your hearing; Nor of *Samuel Jennings* attesting the Name of God to a Lye, as G. K. proved to you in your hearing, from a Paper signed by *Samuel Jennings* his own Hand? Do ye indeed *Speak Righteousness*, O Congregation? Do ye judge uprightly, O ye Sons of Men: *Psal. 58. 1, 2.*

Robert Hannay.

From

From the Yearly Meeting at Burlington, the Fourth, Fifth, Sixth, and Seventh Days of the Seventh Month, Anno 1692.

To our Friends and Brethren in the Truth, both in Pennsylvania, East and West-Jersey, and elsewhere, as there may be occasion, to be Read in their Monthly and Quarterly Meetings, as they in the Wisdom of God shall see meet.

W H E R E A S there hath been an Unhappy Difference, of late, between our Friends, *Geo. Keith*, and the rest concerned with him, and our Friends *Thomas Lloyd*, *John Simcock*, *Sam. Jennings*, and others joyned with them, which hath tended to the Great Reproach of Truth and Friends, and Dishonour of our Holy Profession. And whereas there hath been a Paper signed by *Thomas Lloyd*, *Samuel Jennings*, *John Simcock*, and others joyned with them, being in Number Twenty eight, of those who have opposed *George Keith*, and the Friends joyned with him, whereby he is condemned, as a *Person unfit and unqualified to be a Minister of Christ*, and as a *Person without the fear of God before his eyes*, &c. And whereas the said Paper of Condemnation hath been the occasion of setting up many separate Meetings, as well as of other Confusion and Disturbance, (both privately and publickly) in these Parts. And whereas the said *George Keith*, and others joyned with him, being offended with the said Judgment, have appealed to the Spirit of Truth and true Judgment of all faithful Friends at this Yearly Meeting, and have requested (by a Second Paper sent to the said *Thomas Lloyd*, and the rest concerned with him) That they might have a fair Hearing and Tryal before impartial Friends, (who have not taken part to the signing Papers sent to each other, on either side) the Second Day of the said Meeting, about an hour after the breaking up of the Meeting for Publick Worship; and we whose Names are hereunto subscribed, being extreamly

ly grieved and troubled, under a sense of the Reproaches the Truth has met withal, by reason of the said unhappy Difference, yet having not concerned our selves actually in the said Difference on either side, being met at the said Meeting-House, with true Desires to the Lord, that he would make us instrumental to put an end to the said Difference, and truly make up the said Breach, before it grow wider, according to the Request of the said *George Keith*, and the rest of the Friends joyned with him in their said Appeal: And the said *Thomas Lloyd*, and the rest concerned, (though again desired, by two Messengers from the Meeting, to appear, and they) refusing the Meeting, adjourned till an hour after the Publick Meeting the next day; and then being assembled, and the said *Thomas Lloyd*, and the rest concerned still refusing to come (although the said *Thomas Lloyd*, had lately before advised the said *George Keith*, to make Application to the Yearly Meeting in this Case, (as Divers of us can witness) and the said *George Keith*, and the rest concerned, laying their Complaint before us, and the said *Thomas Lloyd*, and the rest concerned, not appearing, (though again desired several times) our Expectations and Desires, (with respect to that effectual and absolute healing the said Breach) is in some measure frustrated. Now withstanding whereof, having heard the Papers on both sides read, and having weightily and deliberately considered them, do give it as our Sense and Judgment, That the said *George Keith*, and his Friends concerned in the said Paper of Condemnation, are not guilty of the Charges and Censures therein contained; and that therefore, for the Honour, Prosperity, and Welfare of Truth, and Peace and Quietness of the Churches of Christ in these Parts, and elsewhere, the said *Thomas Lloyd*, and the rest of the said Twenty eight Persons, forthwith Recall their said Paper of Condemnation, and that they condemn the same by a Writing under their Hands, directed to all the Monthly and Quarterly Meetings, whereunto the said Paper was directed; And that they forbear offering to speak, by way of publick Testimony in Meetings, till they have so done. And we do also give it as our Judgment, That those Publick Friends who are charged with Misdemeanours, and Ill Behaviour in their Lives and Conversations, do forbear speaking in Publick Meetings by way of Testimony, till they clear themselves, and make Satisfaction to their Brethren: And that all Publick Friends on both sides, forbear all Railing and Reviling one another, either publicly or privately, which hath only this tendency, to dishonour Truth, and lay Stumbling-blocks in the Way of the Weak; but that in such Case they observe the Primitive Churches Order, established by Christ and his Apostles, and practised among Friends.

Signed.

Signed by Us, in behalf of Our Selves, and many more Friends, who
are one with us herein,

Robert Turner,
Elias Burling,
John Reid,
Charles Reade,
Thomas Coborne,
Harmon Updengraves,
Thomas Powel,
Nathaniel Fitzrandal,
Joseph Richards,
Edmund Wells,
Thomas Kimber,
John Neall,
Anthony Woodward,
Andrew Smith,
William Hixon,
John Panceast,
Henry Burcham,
Thomas Hearse,
John Jones,
Joseph Willcox,
Thomas Godfrey,
John Budd,
Roger Parke,
Caleb Wheatly,

Edward White,
Thomas Gladwin,
Thomas Rutter,
Edward Smith,
Benjamin Morgan,
Joseph Sharp,
William Thomas,
John Bainbridge,
John Snowden,
William Black,
William Snowden,
Abraham Brown,
John Hampton,
Daniel Bacon,
Joseph Adams,
Edward Guy,
Barnard Devonish,
Samuel Ellis,
Thomas Cross,
James Moore,
Thomas Jenner,
John Harper,
Robert Wheeler,

Nathaniel Walton,
Robert Roe,
Peter Boss,
Thomas Bowles,
William Budd,
James Silver,
Samuel Taylor,
Griffith Jones,
William Righton,
Thomas Kendal,
Samuel Houghton,
Emanuel Smith,
Peter Daite,
Richard Sery,
George Willcox,
William Wells,
Isaac Jacobs van Bibet,
Cornelius Scevers,
William Snead,
David Sherkis,
John Carter,
Henry Paxon,
Thomas Tindal.

FINIS.